

AN INTRODUCTION TO USOOL-UL-HADITH



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CHAPTER ONE

الحديث المتواتر

There are two methods of classification of حديث:

1. According to the number of رواة (narrators) in every link in the سند (chain of narration).
2. According to مَنْ أُسْنِدَ إِلَيْهِ (whom the حديث is attributed).

In the first method there are two types of حديث:

1. المتواتر
2. خبر الواحد

This chapter discusses the الحديث المتواتر

The Definition of المتواتر

Any حديث which fulfils the following four conditions is called متواتر:

1. It must be narrated by such a huge amount of رواة that their agreement to lie and their co-incidental making the same lie are impossible.
2. This huge amount of رواة must be found in every link from the beginning to the end of the سند.
3. The end of the سند must be based on something محسوس (seen or heard); it must not be based on logic or speculation.

4. It must be مفيد للعلم (convincing).

Note: Some people say that the minimum amount of رواية in الحديث is ten, while others say twelve and yet others say forty. However, none of this is correct. The emphasis is not on the amount of رواية as much as it is on the possibility of them conspiring to lie. There is therefore no specific number in this regard. That being the case, a lie that is narrated by a huge amount of people cannot fall under the category of متواتر.

Note: If the حديث fulfills the first three conditions but not the fourth, it would be regarded as مشهور. Explaining this point, Ibn Hajar comments that accordingly every متواتر is مشهور but every مشهور is not متواتر. Some commentators say that in this context the word مشهور is used in its لغوي meaning. How can متواتر be مشهور *istilaahi* whereas مشهور اصطلاحى is a type of خبر الواحد (the direct opposite of متواتر)?

The Ruling of المتواتر

The correct opinion is that الحديث المتواتر results in العلم اليقيني الضروري. The opinion that it results in العلم النظري is incorrect because even the عامي (layman) who is unqualified to exercise نظر and استدلال is supposed to gain knowledge from الحديث المتواتر. However, this is impossible if الحديث المتواتر only results in العلم النظري.

Note: العلم اليقيني is of two types; النظري and الضروري. العلم الضروري is such علم which is attained without having to exercise نظر and استدلال. العلم النظري is such علم which cannot be attained without exercising نظر and استدلال.

The Two Types of المتواتر

There are two types of الحديث المتواتر:

1. المتواتر اللفظي
2. المتواتر المعنوي

المتواتر اللفظي is when the actual text is narrated with تواتر. According to Ibn Salaah, probably the only حديث that is متواتر لفظي is:

من كذب على متعمدا فليتبوأ مقعده في النار

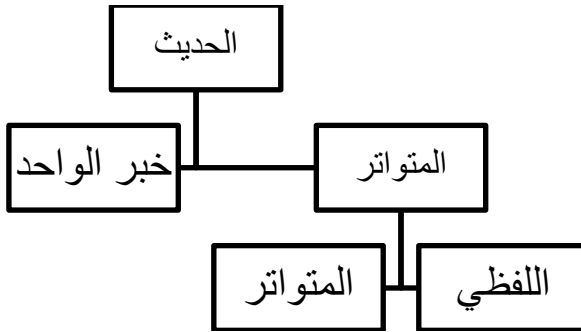
"Whoever intentionally lies in my name should build his house in the fire."

المتواتر المعنوي is when only the meaning of the حديث and not the actual text is narrated with تواتر. One example of المتواتر المعنوي is the issue of raising one's hands while making دعاء; it is mentioned in approximately one hundred different أحاديث.

Note: Ibn Hajar disagrees with Ibn Salaah and others who claim that it is virtually impossible to find a single حديث that is متواتر لفظي. He describes their claim as a result of insufficient awareness of روعة كثرة الطرق and the conditions which negate the possibility of the having unanimously fabricated the حديث. Some commentators

(like Mulla Ali Al-Qaari) are of the opinion that there is actually no difference between the opinion of Ibn Salaah and the opinion of Ibn Hajar because the former was referring to متواتر لفظي and the latter was referring to متواتر. However, it appears from Suyooti's explanation in تدريب الراوى that there is a definite difference of opinion between the two. Thus, Suyooti refers to a number of أحاديث as متواتر لفظي. For example:

- The حديث of the حوض which was narrated by approximately fifty صحابة.
- The حديث of مسح على الخفين which was narrated by seventy صحابة.
- The حديث of the *Qur'aan* being revealed in سبعة أحرف which was narrated by twenty seven صحابة.



CHAPTER TWO

خبر الواحد

As previously mentioned, حديث is classified either according to the number of رواية in every link in the سند or according to the مُسند إليه. In the first method of classification there are two types; خبر الواحد and المتواتر. This chapter discusses the definition and ruling of خبر الواحد.

The Ruling of خبر الواحد

Every خبر الواحد, irrespective of whether it is مشهور, عزيز or غريب, is either مقبول (acceptable) or مردود (unacceptable).

الأحاديث المردودة are of two types:

1. Those in which the criterion for the rejection of a حديث (i.e. confirmation that the راوى is a liar) is found.
2. Those in which the criterion for rejection is absent but the criterion for acceptance (confirmation of the truthfulness of the راوى) is also absent. In this case the حديث is rejected due to absence of the criterion for acceptance rather than presence of the criterion of rejection.

الأحاديث المقبولة are also two types:

1. غير المحتف بالقرائن
2. المحتف بالقرائن

While the *المحتف بالقرائن* is unanimously regarded as *ظني*, there is a major dispute whether the *محتف بالقرائن* is also *ظني* or *قطعي*. Ibn Salaah, Ibn Hajar, Suyooti and others are of the opinion that it is *قطعي*. However, Nawawi and others say that it is *ظني*. Their argument is that the compulsion to practice on such *أحاديث* is not sufficient proof that they are undoubtedly from Nabi *sallallahu alaihi wasallam*. Nevertheless this group does concede that *المحتف* *غير المحتف بالقرائن* is weightier than the *المحتف بالقرائن*.

The Meaning of *المحتف بالقرائن*

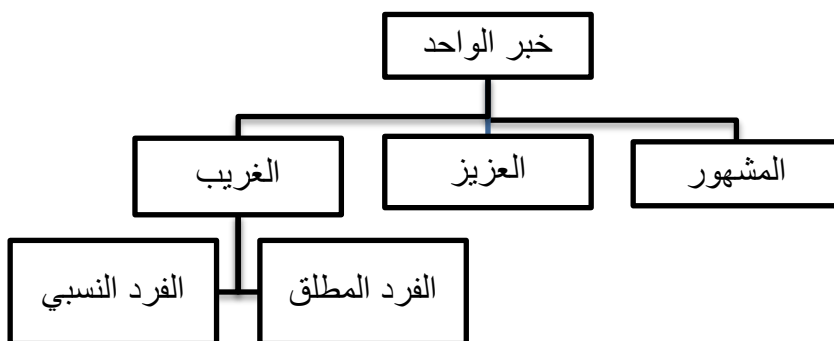
Literally *المحتف بالقرائن* means '*surrounded by factors*'. Technically it is a *حديث* that gains increased strength and credibility due to certain external factors.

Examples of *المحتف بالقرائن*

1. Those *أحاديث* in the *صحيحين* which do not reach the level of *متواتر*. The *قرائن* (strengthening factors) in such *أحاديث* are:
 - a. The outstanding rank of Imam Bukhari and Imam Muslim in the field of *حديث*.
 - b. Their excellence over others in differentiating between *صحيح* and *غير صحيح* narrations.
 - c. The fact that the '*Ulamaa* have whole heartedly accepted their books. (According to Ibn Hajar this overwhelming acceptance by the '*Ulamaa* is a stronger cause of *علم نظري* than mere *كثرة الطرق* which does not reach the level of *تواتر*.)

Note: There are two exceptions to the above:

- Any حديث which was criticized by any one of الأئمة الحفاظ.
 - When there is a difference of opinion regarding the meaning of the حديث.
2. Those أحاديث مشهورة that have many different turuq all of which are free from weak رواية and عِلل (hidden defects).
 3. المسلسل بالأئمة: When the راوى in every link is an Imaam and the حديث is not غريب.¹ For example, a حديث which Imaam Ahmed Bin Hambal and others narrate from Imaam Shaafi'ie all of whom in turn narrate from Imaam Maalik.



¹ See Chapter Three for the definition of الغريب.

CHAPTER THREE

أنواع خبر الواحد الثلاثة

Just as there are two methods of classification of حديث, there are also two methods of classification of خبر الواحد:

1. According to the number of رواية in every link in the سند.
2. According to its soundness and authenticity.

In the first method there are three types:

1. المشهور
2. العزيز
3. الغريب

This chapter discusses these three types of خبر الواحد.

المشهور

When the number of رواية in every link in the سند are three or more and never less than three, the حديث is called مشهور. Some *Fuqahaa* refer to الحديث المشهور as المستفيض also. According to them, there is no difference between the two terms. Other *Fuqahaa* differentiate between the two saying that:

- A حديث is only called مستفيض if the number of رواية in the beginning and the end of its سند are the same.
- However, a حديث is called مشهور irrespective of whether the number of رواية in the beginning and the end of its سند are the

same or not. Thus every مشهور is مستفيض but every مشهور is not مستفيض.

The above constitutes the اصطلاحي meaning of المشهور. However, the word مشهور is very often used in its لغوي meaning. In such an instance it refers to such a حديث which is famous (common) among the people, irrespective of whether it has many أسانيد or only one سند and irrespective of whether it is even صحيح or not. Allaamah Sakhaawi's المقاصد الحسنة deals with أحاديث of this nature.

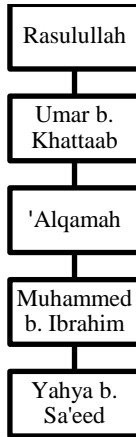
العزیز

There are two conditions for a حديث to be classified as عزیز:

1. There must not be less than two رواية in any link in the سند.
2. There must be only two رواية in at least one link.

Note:

1. Abu Ali Al-Jubaa'i Al-Mu'tazili was of the opinion that in order for a حديث to be صحيح it must fulfil the requirements of عزیز at least. Abu Abdillah Al-Haakim seems to have the same inclination. However, this opinion is incorrect.
2. Abu Bakr Ibn-ul-'Arabi wrote in his commentary of صحيح البخاري that Imaam Bukhaari had stipulated that every حديث in his كتاب must be at least عزیز or higher. This claim is also baseless. The first and the last أحاديث of صحيح البخاري and many other أحاديث in-between are غريب. The following diagram represents the سند of the first حديث.



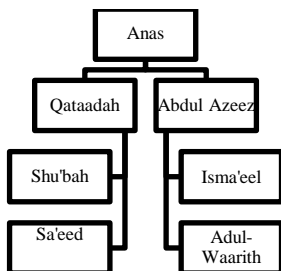
3. Ibn Hibbaan said that it is impossible to find a حديث narrated by two people in every link . . . If he meant that it is impossible to find a حديث that is narrated by only two persons in every link, he is correct. However if he was referring to العزيز as we defined it (that the number of رواة in every link is never less than two, provided that there are only two narrators in at least one link), his claim is unacceptable and incorrect. Study the example of the حديث:

لا يؤمن أحدكم حتي أكون أحب إليه من ولده و والده و الناس أجمعين

"None of you is a believer until I am more beloved to himself than his children, his father and all the people."

Anas (ra) narrated this حديث from Nabi صلى الله عليه و سلم and two of his students, Qataadah and 'Abdul 'Azeez bin Suhaib, narrated it from him. Thereafter Shu'bah and Sa'eed narrated it from Qataadah and Isma'eel bin Ulayyah and 'Abdul Waarith

narrated it from Abdul 'Azeez. The following diagram shows the
 .حديث of this سند



الغريب

A .حديث is called غريب when there is a single راوى in one or more links in the سند.

There are two types of غريب:

1. الفرد المطلق: When the غرابة (occurrence of the single راوى) is in the beginning of the سند. An example of الفرد المطلق is the .حديث which prohibits the sale of الولاء. This .حديث is فرد مطلق because:

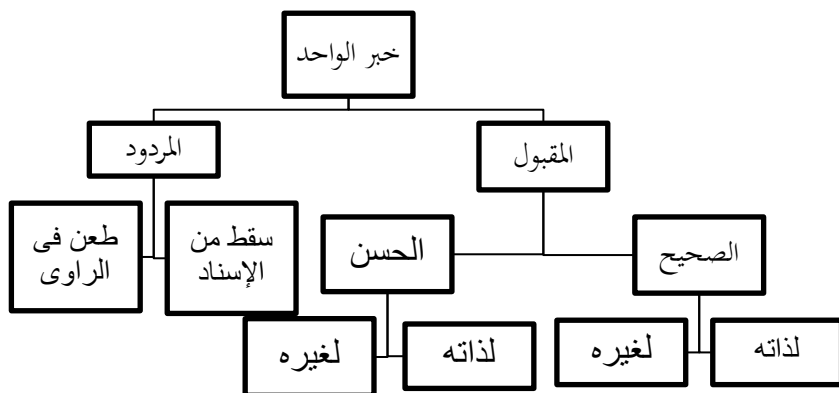
تفرد به عبد الله بن دينار عن ابن عمر

Only Abdullah bin Dinaar narrated it from Ibn Umar (ra).²

² The above phrase is a clear indication that the point of غرابة is the تابعي who narrates from the صحابي and not the صحابي. Thus, when Ibn Hajar defines أصل طرفه الذى يلي الصحابي as the سند, he actually means طرفه الذى يلي الصحابي.

2. **الفرد النسبي**: When the **غربة** occurs in the middle of the **سند**. This happens when a number of **رواة** narrate a **حديث** from one particular **صحابي** or **شيخ** and besides one of them who has only one student, all of them have many students. Explaining the meaning of **الفرد النسبي** Mulla Ali Al-Qaari gave the following example: Imaam Maalik and others narrated a **حديث** from Naafi' who in turn narrated it from Ibn Umar (ra). Thereafter only one person narrated it from Imaam Maalik while a number of people narrated it from the others. In this instance the narration of Imaam Maalik's student is **فرد**. The reason why such a narration is called **فرد نسبي** is that in relation to Imaam Maalik, his student's narration is **فرد**. On the contrary the narration of the students of the other **رواة** from Naafi' are **مشهور**.

Note: Although **لغة** and **اصطلاح** do not differentiate between the meanings of **فرد** and **غريب**, the former is used pre-dominantly for **الفرد المطلق** and the latter is used pre-dominantly for **الفرد النسبي**. However, there is no such differentiation between the verbs **تفرد** and **أغرب** - both are used equally for **الفرد المطلق** and **الفرد النسبي**.



CHAPTER FOUR

التقسيم الثانى لخبر الواحد

The second method of classification of خبر الواحد is based on its soundness and authenticity. In this regard there are two types:

1. المقبول
2. المردود

Furthermore, there are four types of أخبار الآحاد المقبولة:

1. الصحيح لذاته
2. الحسن لذاته
3. الصحيح لغيره
4. الحسن لغيره

This chapter is dedicated to these four types of أخبار الآحاد المقبولة.

الصحيح لذاته

There are five conditions in order for a حديث to be صحيح لذاته:

1. All the narrators must be عدل (meaning that he must possess the qualities of مروءة and تقوي)
2. All the narrators must be تامّ الضبط (totally accurate). This entails an accurate memory and notes. Thus:
 - The راوى must be able to recall the حديث at any given moment.
 - His notes must be preserved from the time he studied from them until the time he teaches from them.
3. The سند must be متصل (continuous) in the sense that every راوى must have heard the حديث directly from the مروى عنه (the person he is narrating from).
4. The حديث must not be شاذ. (When the narration of a ثقة (reliable) راوى contradicts the narration of an أوثق (more reliable) راوى, the narration of the ثقة راوى is called شاذ.)
5. The حديث must be free of علة (a hidden defect which is not easily detected by non-experts).

Note: Classification of a حديث as صحيح merely means that the above mentioned five conditions are present. It does not guarantee that the حديث was definitely uttered by Rasulullah *sallallahu alaihi wasallam*, because it is possible for reliable narrators to err and forget. Similarly, description of a حديث as غير صحيح merely means that some or all of the above conditions are lacking. It is no guarantee that such a حديث is definitely a

fabrication because it is not impossible for a person who errs often to narrate something correctly.

أصحّ الأسانيد

All أحاديث صحيحة are not of the same level. Instead there are different levels of صحة based on different levels of عدالة and ضبط. The highest level of أحاديث صحيحة is a حديث whose سند was described by any one of the أئمة as أصحّ الأسانيد. Mentioned below are a few examples:

الزهرى عن سالم بن عبد الله عن أبيه
محمد بن سيرين عن عبيدة السلماني عن علي
ابراهيم النخعي عن علقمة عن ابن مسعود
مالك عن نافع عن ابن عمر

Note: The preferred opinion is that there is no single سند that is أصحّ الأسانيد to Rasulullah *sallallahu alaihi wasallam*. There are, however, أصحّ الأسانيد that have been classified as أصحّ الأسانيد to certain صحابة. For example, you will come across أصحّ الأسانيد to Abu Bakr (ra), أصحّ الأسانيد to Ali (ra) and أصحّ الأسانيد to Ibn Abbaas (ra).

التقسيم السعي

Different levels of صحة also demand that preference be given in the following sequence:

1. ما اتفق عليه الشيخان
2. ما انفرد به البخارى
3. ما انفرد به مسلم

4. ما وافق شرطهما
5. ما وافق شرط البخارى
6. ما وافق شرط مسلم
7. ما لا يوافق شرط واحد منهما

الحسن لذاته

- If the ضبط of the راوى is slightly deficient but the remaining four conditions of الصحيح لذاته are present, the حديث is called الحسن لذاته.
- Although الحسن لذاته is not strong as الصحيح لذاته, it could also be used for استدلال and احتجاج.
- كثرة الطرق becomes الحسن لذاته due to الصحيح لغيره

Example:

عن محمد بن عمرو عن أبي سلمة عن أبي هريرة أن رسول الله صلى الله عليه و سلم قال:
لو لا ان أشق على أمتي لأمرتهم بالسواك عند كل صلاة

"If I did not fear causing difficulty to my ummah I would have commanded them to use the miswaak at the time of every salaah."

Ibn-us-Salaah explains that although Muhammed bin Amr was famous for his صدق, he was not accurate in his narrations. Considering his صدق some scholars regarded him reliable. Others, however, disparaged him due to his weak memory. The above حديث is therefore حسن لذاته. However, this حديث is narrated through a number of other طرق. Thus, the fear we had as a result

of Muhammed bin Amr's weak memory is dispelled and the حديث is categorised as صحيح لغيره.

الحسن لغيره

الحسن لغيره is a حديث ضعيف that gains strength and credibility through provided the cause of the original ضعف is weak memory of the راوى, breakage in the سند or unawareness of who the راوى actually is. However, كثرة الطرق does not cause a حديث ضعيف to become حسن لغيره if the cause of ضعف is that the راوى is a فاسق or a liar.

Haafidh Ibn Hajar writes in نزهة النظر that the روايات of the following متابع become حسن لغيره in the presence of a متابع:

- سبى الحفظ
- whose روايات cannot be differentiated المختلط
- (مجهول الحال) المستور
- when the مخدوف is unknown المرسل
- المدلس

The reason for the above being that if the روايات of these رواة are viewed independently (without the متابع), they could each be either correct or incorrect. The presence of a متابع strengthens the possibility that they are correct. Hence, they ascend from the level of توقف to the level of قبول. Nevertheless they are still weaker than الحسن لذاته.

Example:

عن شعبة عن عاصم بن عبيد الله عن عبد الله بن عامر بن ربيعة عن أبيه: أن امرأة من بنى فزارة تزوجت على نعلين فقال رسول الله صلى الله عليه و سلم: أَرْضِيَتْ مِنْ نَفْسِكَ و مالك بنعْلين؟ فقالت: نعم فأجاز

This حديث is supposed to be to be da'eef because 'Aasim bin 'Ubaidillah is da'eef. However, Imaam Tirmidhi declared it حسن (لغيره) because it is narrated through other طرق besides this.

Question: In the light of the foregoing discussion can we conclude that Imaam Tirmidhi very often contradicts himself when he classifies a حديث as حسن صحيح? According to what was mentioned above it is impossible for one حديث to be حسن and صحيح at the same time!

Answer: No, Imaam Tirmidhi cannot be accused of contradicting himself because:

- If the حديث has only one طريق, he means that there is a doubt among the أئمة whether the حديث is حسن or صحيح. Thus, he means that the حديث is صحيح according to some and حسن according to others. In short, حسن صحيح is actually صحيح but the حرف العطف is محذوف.
- If there are two طرق the meaning of حسن صحيح is that one طريق is صحيح and the other طريق is حسن.

Question: Imaam Tirmidhi had mentioned that the **الحديث** of **شرط** is that it must be narrated from more than one **طريق**. That being the case, how does he still manage to describe some **حسن** **غريب** as **أحاديث**?

Answer: Imaam Tirmidhi has his own definition of **الحديث الحسن** which differs from the definition of the rest of the **محدثين**. He observes his own definition when he uses the word **حسن** independently and he observes the definition of the rest of the **محدثين** when he uses the word **حسن** alongside the words **صحيح** and **غريب**.

زيادة الثقة

When a **حديث** that is **حسن** or **صحيح** has more than one **طريق** and one of the **طرق** has a **زيادة** (addition) which is not found in the other **طرق**, this **زيادة** will be accepted provided it does not contradict a more reliable **طريق**, because if it does, it will be regarded as **شاذ**. Some scholars have the misconception that **زيادة الثقة** is always accepted (even if it contradicts a more reliable **طريق**). However, Abdur-Rahmaan bin Mahdi, Yahya Al-Qattaan, Ahmed bin Hambal, Ali Ibn-ul-Madeeni, Al-Bukhaari, Abu Zur'ah, Abu Haatim and Yahyaa bin Ma'een all preferred the first opinion.

The Definition of الشاذ: When a **راوي** who is **ثقة** contradicts a **راوي** that is more **ثقة** than himself, his **رواية** is called **شاذ**.

Example of زيادة الثقة that is Acceptable:

While many حفاظ narrated the حديث of ولوغ الكلب from A'mash, none of them mentioned the زيادة of فليُرْفَه besides Ali bin Mus-hir. Since this زيادة does not contradict the narrations of the other حفاظ, it is acceptable.

Example of زيادة الثقة that is Unacceptable:

The حديث of يوم عرفة in the زيادة:

يوم عرفة و يوم النحر و ايام التشريق عيدنا أهل الاسلام...

Besides the طريق of موسى بن علي بن رباح عن أبيه عن عقبة of طريق none of the other طرق of this حديث mention this زيادة. The contradiction between this زيادة and the other طرق is quite apparent and therefore unacceptable.

الاعتبار والمتابع, الشاهد

If, after suspecting that a حديث is *fard nisbi*, we find another حديث with the same meaning, irrespective of whether the wording is the same or not,

- The second حديث is called متابع if it is narrated by the same صحابي who narrated the first حديث.
- The second حديث is called شاهد if it is not narrated by the same صحابي who narrated the first حديث.
- Some scholars define متابع as a second حديث with exactly the same words as the first حديث (irrespective of whether narrated by the same صحابي or not). Similarly, they define

as a second شاهد with different words but the same meaning as the first حديث (irrespective of whether narrated by the same صحابي or not).

- According to the first definition of متابع there are two types:
 1. المتابعة التامة – When the *mutaaba'ah* commences from the راوى himself till the end of the سند.
 2. المتابعة القاصرة – When the *mutaaba'ah* commences from the شيخ of the راوى or anybody thereafter.
- The words شاهد and متابع are often used for each other.
- The search for a شاهد or متابع is called الاعتبار

Example:

روى الشافعى فى الأم عن مالك عن عبد الله بن دينار عن ابن عمر أن رسول الله صلى الله عليه و سلم قال: "الشهر تسع و تسعون فلا تصوموا حتى تروا الهلال و لا تفطروا حتى تروه فان غم عليكم فأكملوا العدة ثلاثين"

A حديث of this (المتابعة التامة) متابع is:

ما رواه البخارى عن عبد الله بن مسلمة القعنبي عن مالك عن عبد الله بن دينار عن ابن عمر أن رسول الله صلى الله عليه و سلم قال: "... فان غم عليكم فأكملوا العدة ثلاثين"

Another (المتابعة القاصرة) متابع is:

ما رواه ابن خزيمة من طريق عاصم بن محمد عن أبيه محمد بن زيد عن جده عبد الله ابن عمر بلفظ: "فأكملوا ثلاثين"

A شاهد of this حديث would be:

ما رواه النسائي من رواية محمد بن حنين عن ابن عباس عن النبي صلى الله عليه و سلم قال ... و فيه:
"فان غم عليكم فأكملوا العدة ثلاثين"

CHAPTER FIVE

المعمول به و غير المعمول به

Is it imperative to make عمل on every حديث مقبول? What do you do when you have two أحاديث which apparently contradict each other and both are مقبول. The answers to these questions are found in this chapter in which the four types of الحديث المقبول are divided into two types; غير معمول به and معمول به.

- If a حديث مقبول is not contradicted by another حديث مقبول, it is معمول به (عمل will be made on it) and محكم.
- If it is contradicted by another حديث مقبول, we must first try to make جمع between the two. مختلف الحديث and مختلف الحديث are the terms used by the محدثين when جمع between two such أحاديث is possible.

Example: In one حديث Rasulallah صلى الله عليه و سلم said that there is no such thing as contagious disease and in another حديث he said: "Run from the leper like you run from the lion". The apparent contradiction between these two أحاديث is solved by means of جمع – while the first حديث denies the

existence of contagious disease, the second does not acknowledge it; it is merely a precautionary measure to protect the إيمان of a person who falls ill after coming into contact with a leper.

- If جمع between the two أحاديث مقبولة is not possible but there is sufficient evidence that one of the two is ناسخ and the other is منسوخ, we will implement the ناسخ only.
- If there is no evidence to substantiate نسخ, the next step is that of ترجيح (giving preference to one حديث over the other).
- If there is not a single reason to give preference to one of the two أحاديث over the other, we will have to make توقف (neither accept nor reject any one of them).

Recognition of نسخ:

نسخ is recognised by means of the following:

1. حديث in the تصريح
2. We are told by a صحابي
3. تاريخ – there is historical evidence that one حديث is متقدم and the other is متأخر. Hence the متقدم is منسوخ and the متأخر is ناسخ and therefore معمول به.

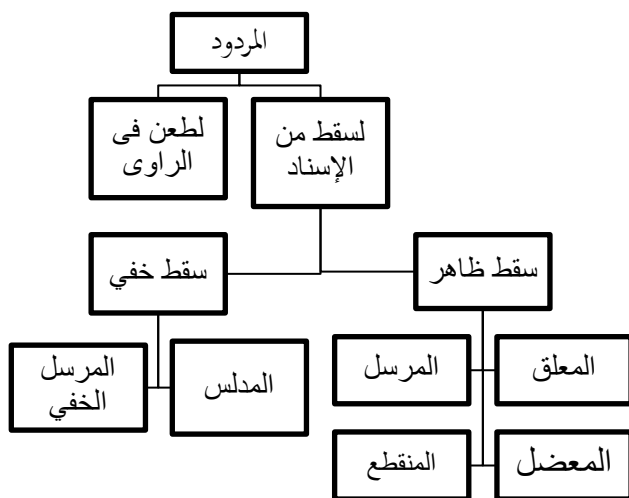
Note:

When the حديث of one صحابي contradicts the حديث of another صحابي and one of them had accepted إسلام before the other, the حديث of the latter cannot be regarded as نسخ because it is possible that he did not hear this حديث directly from Rasulullah صلى الله عليه و

مسلم but from another صحابي who is also an early. (Hence the تصريح of the latter صحابي will be regarded as ناسخ if he makes that he heard this particular حديث directly from Rasulullah صلى الله عليه و سلم.

Note:

الإجماع is not ناسخ but rather دليل النسخ. What this means is that if الإجماع is in conflict with a حديث we will not say that الإجماع made نسخ of the حديث; instead we will say that الإجماع is proof that the حديث is منسوخ.



CHAPTER SIX

الحديث المردود

When **خبر الواحد** is classified on the basis of soundness and authenticity, there are two types; **المقبول** and **المردود**. In the previous two chapters we discussed **المقبول**. We now discuss **المردود**.

There are two basic reasons for **رَدّ** (rejection) of **أحاديث**:

1. **سند** (breakage) in the **سند**.
2. **راوى** (criticism) of the **راوى**

This chapter discusses the first of these two reasons with a bit more detail.

سقط (breakage) in the **سند** is of two types:

1. **سقط ظاهر** – A **سقط** which can be detected by non-experts. One example of **سقط ظاهر** is when the **راوى** is not a **معاصر** of the **مروى عنه** or he is, but he never met him.
2. **سقط خفي** – A **سقط** that can only be detected by an expert who has proficient knowledge of **طرق الحديث** and **عِلل الأسانيد**. An example of this type of **سقط** is when a **راوى** who never met the **مروى عنه** and therefore does not want to be accused of lying uses a

صيغة الأداء which merely creates an impression that he met³ him but is not a صريح statement⁴ that he did do so.

There are four types of أحاديث which are مردود due to سقط ظاهر: المعلق, المرسل, المعضل, and المنقطع and there are two types which are المرسل الخفي and المدلس: سقط خفي due to مردود.

المعلق

- When one or more رواية are omitted in the beginning of the سند as a result of تصرف المصنف, the حديث is called معلق.
- There are different types of تعليق:
 1. Omission of the entire سند.
 2. Omission of the entire سند excluding the صحابي.
 3. Omission of the entire سند excluding the صحابي and the تابعي.
- When a راوى omits the name of مَنْ حَدَّثَهُ and attributes the حديث to مَنْ فَوْقَهُ, we will have to see whether مَنْ فَوْقَهُ was also his شيخ. If that is the case, there is a difference of opinion whether this action of the راوى will be called تعليق or not. The correct opinion, however, is that if it is known by means of نص or تدليس on that the راوى who did this had committed استقراء.

³ He says عن قال or

⁴ For example, حدثنا

other occasions, this action of his will also be regarded as تدليس. On the contrary, if there is no other occasion wherein he was accused of تدليس, this action of his will be regarded as تعليق.

- كُتاب is always مردود unless if it is mentioned in a كتاب in which the author has made التزام to mention صحيحة only; for example, the صحيح البخاري and the صحيح مسلم.
- The reason why المعلق is مردود in all other instances is that unawareness of the unmentioned راوي means unawareness of whether he is reliable or not. Therefore if the unmentioned راوي is identified through another طريق, this particular معلق should be accepted.

The مسلم and البخاري تعليقات

1. While all the تعليقات of صحيح مسلم are صحيح, there are two types of تعليقات in صحيح البخاري:
 - Those in which Imaam Bukhaari employs صيغة الجزم e.g. قال, روى and حكى, ذكر
 - Those in which he employs صيغة التمرىض e.g. دُكر and رُوي.
2. In the first type the سند until the معلق عنه is definitely صحيح. However, the سند after the معلق عنه is not always صحيح. Hence:
 - When Imaam Bukhaari says قال ابن عباس his سند to ابن عباس is definitely صحيح.

- When he says طائوس is صحيح until طائوس قال ابن عباس, the سند is correct only. Thereafter it is منقطع because طائوس never met ابن عباس.
3. The second type of تعليقات does not even guarantee صحة of the سند until the معلق عنه. Thus, some of these تعليقات are ضعيف

الحديث المرسل

1. When سقط occurs after the تابعي at the end of the سند, the حديث is called مرسل. Putting it differently, المرسل is when a تابعي says: 'فعل رسول الله صلى الله عليه وسلم' or 'قال رسول الله صلى الله عليه وسلم' (In this instance the سقط is between the تابعي and Rasulallah صلى الله عليه وسلم.)
2. The reason for regarding الحديث المرسل as مردود is unawareness of the credentials of the راوي between the تابعي and Rasulallah صلى الله عليه وسلم.
3. The راوي between the تابعي and Rasulallah صلى الله عليه وسلم could be a صحابي or another تابعي.
4. If he is a صحابي, the rule of all the صحابة being عدول demands that this حديث should be مقبول.
5. If he is another تابعي, he is either ضعيف or ثقة. If he is ضعيف the حديث is مردود. However, if he is ثقة, he could be narrating from a صحابي or another تابعي who is also ضعيف or ثقة. Logically, this cycle can carry on forever. However, we know from استقراء that the most this can happen is six to seven times.

6. Due to unawareness of the credentials of the missing راوى the حديث مرسل can neither be مقبول nor مردود. The محدثين therefore neither accept nor reject it.
7. The مالكية and حنفية always accept it as authoritative.
8. Imaam Shaafi'ie only accepts it if it is narrated through a second, totally different طريق even if this second طريق is also مرسل.

Example of المرسل:

ما أخرجه مسلم في صحيحه قال: حدثني محمد بن رافع ثنا حجين ثنا الليث عن عقيل عن ابن شهاب عن سعيد بن المسيب أن رسول الله صلى الله عليه و سلم نهي عن المزائنة

This حديث is مرسل because Sa'eed bin Musayyib is a تابعي and he is narrating the حديث directly from Rasulallah صلى الله عليه و سلم without mentioning واسطة (link) between himself and Rasulallah صلى الله عليه و سلم.

المعطل

1. If at any one place in the سند two or more رواية are omitted, the حديث is called معطل.
2. The relationship between معطل and معلق is that of عموم خصوص – only some (not all) معطل are معلق and vice versa, only some (not all) معلق are معطل. Thus:
 - If in the beginning of the سند two or more رواية are omitted one after the other as a result of تصرف المصنف, the حديث is معطل and معلق.

- If the above omission of two or more narrators one after the other does not occur in the beginning of the **سند**, the **حديث** is **معضل** only.
- If the above omission of two or more **رواة** one after the other is not the result of **تصرف المصنف**, the **حديث** is only **معضل**.
- If only one **راوى** is omitted in the beginning of the **سند**, the **سند** is only **معلق** **حديث**

Example of **المعضل**

ما رواه الحاكم بسنده الى القعني عن مالك أنه بلغه أن أبا هريرة قال قال رسول الله صلى الله عليه و سلم: للمملوك طعامه و كسوته بالمعروف و لا يكلف من العمل الا ما يطيق

This **حديث** is **معضل** because we know from other sources that two narrators, Muhammed bin 'Ajlaan and his father, have been omitted between Imaam Maalik and Sayyiduna Abu Hurairah (ra).

المنقطع

Considering the **لغوى** meaning of **انقطاع**, the **متقدمين** used to regard every broken **سند** as **منقطع**. However, the **متأخرين** confine **انقطاع** to every form of breakage in the **سند** besides **تعليق**, **إرسال** and **إعضال**. In their opinion a **حديث** with a broken **سند** will only be called **منقطع** if it is neither **معلق** nor **مرسل** and **معضل**.

Example of **المنقطع**

ما رواه عبد الرزاق عن الثوري عن أبي اسحاق عن زيد بن يثيع عن حذيفة مرفوعا: ان وليتموها أبا بكر
فقوى أمين

Az-Zuhri did not hear this حديث from Abu Ishaaq; he heard it from Shareek and Shareek heard it from Az-Zuhri. However, Shareek is not mentioned in the سند. Since this سقط is neither مرسل nor معلق or معضل, it is منقطع.

1	السند المتصل	الترمذی	ابن عیینة	عمرو بن دینار	عوسجة	ابن عباس	الرسول
2.1	المعلق	الترمذی	=		=	=	الرسول
2.2	المعلق	الترمذی	=	=	=	ابن عباس	الرسول
2.3	المعلق	الترمذی	=	=	عوسجة	ابن عباس	الرسول
2.4	المعلق	الترمذی	=	عمرو بن دینار	عوسجة	ابن عباس	الرسول
3	المرسل	الترمذی	ابن عیینة	عمرو بن دینار	عوسجة	=	الرسول
4.1	المعطل	الترمذی	=	=	عوسجة	ابن عباس	الرسول
4.2	المعطل	الترمذی	ابن عیینة	=	=	ابن عباس	الرسول
5.1	المنقطع	الترمذی	ابن عیینة	=	عوسجة	ابن عباس	الرسول
5.2	المنقطع	الترمذی	=	عمرو بن دینار	=	ابن عباس	الرسول
5.3	المنقطع	الترمذی	ابن عیینة	عمرو بن دینار	=	ابن عباس	الرسول

المرسل الخفي and المدلس

1. When a راوى narrates from a معاصر a حديث which he never heard from him, there are two possibilities:
 - He had met him.
 - He had never met him.
2. In the first instance the حديث is called المدلس and in the second instance it is called المسئل الخفي.
3. In addition to having met the معاصر from whom he is narrating, the حديث will only be مدلس (with a فتحة on the لام) if the راوى uses a vague صيغة الأداء which merely creates the impression that he heard the حديث from the مروى عنه. (If he uses a صيغة that is صريح (explicit) in this regard, he is a liar and his حديث will be مردود.)
4. A راوى who makes تدليس is called مدلس (with a كسرة on the لام). If he is عدل, the محدثين only accept those أحاديث in which he makes تصريح that he heard them from the مروى عنه.
5. Some محدثين claim that تدليس is when a راوى narrates from a معاصر a حديث which he did not hear from him irrespective of whether he had met him or not. This is incorrect because:
 - If that is true, there will be no difference between المدلس and المسئل الخفي.
 - If that is true, the مُحَضَّرَمِينَ of the أحاديث should be مدلس instead of مسئل خفي. This, however, contradicts the agreement of all the أهل العلم.

Example of المدّلس

Ibn Khashram narrates that they were sitting with Ibn 'Uyainah when he started narrating a حديث saying عَنْ الزَّهْرِيِّ He was asked: "Did Az-Zuhri narrate it to you?" He kept quiet for a little while and then recommenced the narration saying قَالَ الزَّهْرِيُّ. This time they asked him: "Did you hear it from Az-Zuhri?" He replied: "I neither heard from Az-Zuhri nor from somebody who heard it from him. Abdur Razzaaq narrated it to me from Ma'mar and Ma'mar heard it from Az-Zuhri."

Example of المرسل الخفي

ما رواه ابن ماجه من طريق عمر بن عبد العزيز عن عقبة بن عامر مرفوعا: "رحم الله الحارس"

This حديث is an example of *Al-Mursal Al-Khafiy* because Umar bin Abdil Azeez never met 'Uqbah bin 'Aamir although they were معاصِر.

Question: How do we know that the راوى never met the مروي عنه?

Answer: We know that the راوى never met the مروي عنه when we are informed by the راوى himself or an إمام who is an expert in طرق and عِلل.

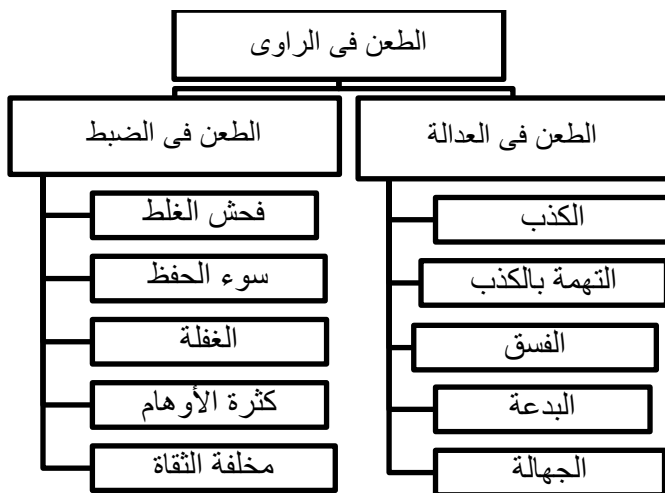
Note: The presence of one or more links between the راوى and the مروي عنه in one طريق does not prove that the طريق in which such links are absent is منقطع because this could be an example of المزيد المزيّد. See page 41-42

CHAPTER SEVEN

الطعن فى الراوى

الموضوع والمتروك و الممنكر و المعلن

There are ten reasons for طعن (criticism) of رواة. Five are related to عدالة and five are related to ضبط. The five related to عدالة are كذب and الجهالة and the five related to ضبط are بدعة, فسق, تحمة بالكذب, كذب and كثرة الأوهام, غفلة, سوء الحفظ, فحش الغلط. However, the sequence of the following discussion is not based on differentiating between the five that are related to عدالة and then the five that are related to ضبط. Instead, it is based on the level and severity of the طعن. Since كذب (fabrication of أحاديث) is the worst criticism of a راوى, we commence with الحديث الموضوع. (This chapter will also discuss المتروك, المنكر and المعلن.)



الحديث الموضوع

1. The worst criticism of a راوى is كذب في الحديث (he fabricates). The موضوع of such a راوى is called موضوع.
2. The ruling that a حديث is موضوع is ظنى instead of قطع because قد يصدق الكذوب (*Liars sometime speak the truth.*)
3. Sometimes a حديث is declared موضوع due to acknowledgment of the واضع (fabricator). However, even in such instances the ruling that the حديث is موضوع is still ظنى because it is possible that this acknowledgment is false.

Signs of الحديث الموضوع

الحديث الموضوع is recognised by any of the following:

- إقرار (acknowledgment) of the راوى

- Something that is equivalent to إقرار, for example: when asked about his date of birth or when he heard the حديث from the مروى عنه, he mentions a date that is after the demise of the مروى عنه.
- An indication in the راوى, for example: he is a رافضي and the حديث he is narrating concerns the فضيلة of the أهل البيت.
- An indication in the in the مروى, for example:
 - It is in conflict with الإجماع القطعي or السنة المتواترة, القرآن or is not possible.
 - It contradicts تأويل and تاريخ and مشاهدة, محس, عقل is impossible.
 - Its meaning is extremely feeble, for example: it mentions extremely high reward or punishment for a small act.
 - Despite the fact that تدوين الحديث took place a long time ago, it can be found in neither بطون الكتب nor صدور العلماء.
 - استقراء (intensive and comprehensive) study of a particular aspect reveals that there is not a single حديث صحيح regarding it. In this case the محدّثين may say something like:

لم يصح في هذا الباب شيء

"There isn't anything saheeh in this regard."

The Causes of Fabrication

Ibn Hajar has mentioned five basic causes of fabrication:

1. زندقة (irreligiousness)

2. جهالة (ignorance)
3. تعصب (fanatic following of an *Imaam* or a *madh-hab*).
4. Pleasing the desire of rulers.
5. إغراب (saying something strange in order to gain fame)

The Ruling of الحديث الموضوع

There is consensus among the علماء of the أهل السنة that:

- Fabrication of حديث is a major sin.
- It is حرام to narrate a حديث موضوع without informing the audience that it is موضوع.

المتروك

The second criticism of a راوى is تهمة بالكذب (he is suspected of fabrication because:

- The حديث he is narrating is not narrated by anybody else and it contradicts the basic principles of the شريعة.
- Although he has never been found guilty of fabrication of حديث, he is a confirmed liar in his day-to-day speech.

المتروك is the name of the حديث of a راوى against whom the above criticism is levelled.

المنكر

The third, fourth and fifth criticisms are:

3. فحش الغلط – he makes too many errors.
4. غفلة – he is negligent and therefore inaccurate.

5. فسق – although his speech and actions constitute فسق, they do not reach the extent of كفر.

المعلل

1. وهم (misconception) is the sixth criticism of a راوى and the معلل of a راوى who is criticised thereof is called معلل.
2. Examples of such أوهام are:
 - He regards the حديث as موصول whereas it is مرسل.
 - He regards the حديث as منقطع whereas it is موصول.
 - He confuses one حديث with another.
3. Such أوهام can only be detected by means of جمع and كثرة التتبع الطرق
4. However, this area of study is the most difficult aspect of علم الحديث as a result of which very few محدثين excelled in it. Some of the محدثين who excelled in this field are Ali Ibn-ul-Madeeni, Ahmed bin Hambal, Muhammed bin Isma'eel Al-Bukhaari, Ya'qoob bin Abi Shaibah, Abu Haatim Ar-Raazi and Abu Zur'ahAr-Raazi.

CHAPTER SEVEN

الطعن فى الراوى (مستمر)

المخالفة و أنواعها

is the seventh criticism and comprises five different types:

1. المدرج
2. المقلوب
3. المزيد فى متصل الأسانيد
4. المضطرب
5. المُحرّف and المصحّف

This chapter discusses the five types of مخالفة and the issues of رواية بالمعنى and اختصار.

The First Type of مخالفة: المدرج

المُدْرَج is of two types:

1. مدرج الإسناد
2. مدرج المتن

مخالفة in the سياق of the سند is called مدرج الإسناد and occurs in the following manners:

1. A group of رواة narrate a حديث with different أسانيد and then somebody narrates the same حديث from all of them incorporating all the different أسانيد into one.
2. When a person narrates one part of a حديث from one person and the rest of the حديث from another person, but his student narrates the whole حديث from only one of them.
3. When a راوى narrates two أحاديث with two different أسانيد (one سند per حديث), but his student narrates both أحاديث from him mentioning only one of the two أسانيد.
4. When a راوى narrates two أحاديث each with a different سند, but his student narrates one of them with the correct سند and adds to it certain points from the other حديث without mentioning its سند.
5. A محدث mentions the إسناد of a حديث and then something happens due to which he makes a statement that is not part of the حديث. The student does not realise and includes this statement of the أستاذ as part of the حديث.

مخالفة in the سياق of the متن is called مدرج المتن and occurs when:

1. كلام that is not part of the حديث is added to the متن. Although this happens more at the end of the متن, it does happen in the beginning and the middle also.
2. A حديث موقوف is joined to a حديث مرفوع without any differentiation between the two.

Question: How is إدراج detected?

Answer: إدراج is detected by:

1. A detailed narration in which the addition is differentiated from the original text.
2. Clarification of the راوى himself.
3. Clarification of an expert إمام.
4. The impossibility of that statement being uttered by رسول الله صلى الله عليه و سلم.

The Second Type of مخالفة: المقلوب

If مخالفة is due to تقلب and تأخير in the names of the راوة, the حديث is called مقلوب. An example of مقلوب is the alteration of Murrah bin Ka'b to Ka'b bin Murrah.

مخالفة due to تقلب and تأخير also occurs in the متن. An example of this would be the alteration of:

لا تعلم شماله ما تنفق يمينه

to

لا تعلم يمينه ما تنفق شماله

in the صحيح مسلم of Abu Hurairah (ra) in the حديث.

The Third Type of مخالفة: المتصل الأسانيد

This happens when one راوى mentions an additional link in the سند and another راوى who is أتمن (more accurate) does not mention it.

السند الأول	السند الثاني
Shu'aib	Shu'aib
Yusuf	Yusuf
	Ahmad
Ibrahim	Ibrahim
Abdullah	Moosa

1. The above represent two طرق of the same سند
2. The difference between the two is the presence/absence of Ahmad between Ibrahim and Yusuf.
3. The first سند will be regarded as متصل if:
 - a. Abdullah is أوثق in comparison to Moosa
 - b. Ibrahim made تصريح of سماع from Yusuf
4. In this instance the second سند will be مزيد في متصل
الأسانيد
5. The second سند will be regarded as متصل if:
 - a. Moosa is أوثق in comparison to Abdullah or
 - b. Ibrahim did not make تصريح of سماع from Yusuf
6. In this instance the second سند will be متصل and the first سند will be مرسل خفي

لا تجلسوا على القبور أسانيد of the *hadith* Study the following

عبد الله بن مبارك عن ابن يزيد حدثني بسر بن عبيد الله قال سمعت ابا ادريس قال سمعت واثلة قال سمعت أبا مرثد يقول سمعت رسول الله صلى الله عليه وسلم يقول . . .

على بن حجر و الوليد بن مسلم و عيسى بن يونس و غيرهم عن ابن يزيد حدثني بسر بن عبيد الله قال سمعت واثلة قال سمعت أبا مرثد يقول سمعت رسول الله صلى الله عليه وسلم يقول . . .

- The first سند has an additional link (Abu Idrees) between Busr bin Ubaidillah and Waathilah which is not found in the second سند.
- If those who do not mention this additional link (Ali bin Hujr, Waleed bin Muslim and 'Eesa bin Yunus) are أتقن and Busr makes تصريح that he heard this حديث directly from Waathilah, their سند will be متصل and the first سند will be مزيد في متصل الأسانيد.
- If the راوى who mentions the additional link (Ibn Mubaarak) is أتقن or Busr does not make تصريح that he heard the حديث from Waathilah, the second سند will be regarded as مرسل خفي.
- The opinion of Imaam Bukhaari and other أئمة is that inclusion of Abu Idrees between Busr and Waathilah is incorrect. Hence Ibn Mubaarak's حديث is مزيد في متصل الأسانيد.

Note: It is clear from the above that in order for مزيد في متصل الأسانيد to take place there must be تصريح in the موضع الزيادة. (In the above example, the موضع الزيادة is between Busr and Waathilah.)

The Fourth Type of مخالفة: المضطرب

1. If إبدال الراوى is the cause of مخالفة between two narrations of the same حديث and we are unable to give preference to one narration over the other, the حديث is called مضطرب.
2. اضطراب occurs predominantly in إسناده and seldom in متن.
3. Sometimes إبدال takes place intentionally for the sake of امتحان (in order to test a scholar's memory; like what the محدثين of Baghaad did to Imaam Bukhaari). In this case إبدال is only permissible for the duration of the امتحان. The راوى must desist from إبدال the moment the امتحان is over.
4. If إبدال occurs intentionally and there is no valid reason for doing so; the intention is merely إغراب or something similar, the حديث will be regarded as موضوع.
5. If إبدال occurs unintentionally, the حديث will be either مقلوب or معلل.

The Fifth Type of مخالفة: المصحّف and المحرّف

If مخالفة is caused by alteration of one حرف or more but the صورة (appearance of the حرف) remains unaffected and:

1. The change is in the dots, the حديث is called مُصحف. **Example:**_
Abu Bakr As-Souli's alteration of سِتًّا to شِيتًا in the حديث:

من صام رمضان و أتبعه ستًا من شوال

2. The change is in the شكل, the حديث is called مُحرف. **Example:**
Ghundar's alteration of Ubay to Aby in the حديث:

رمى أبي يوم الأحزاب على أكحله فكواه رسول الله صلى الله عليه وسلم

اختصار الحديث

Most محدثين are of the opinion that اختصار الحديث is permissible provided the مختصر has knowledge of the meanings of words and the ways in which meanings are altered. اختصار is permissible for such a راوى because:

- He will only delete what is irrelevant. Thus the meaning of what he is retaining will not be affected.
- He will only omit something which can still be understood from what he is retaining.

الرواية بالمعنى

1. There are a number of different opinions in the regard:
 - It is only permissible in مفردات and not in مركبات.
 - It is only permissible if the راوى remembers the original word (because only he will be able to choose an appropriate substitute).
 - It is only permissible for one who forgot the original word but still remembers its meaning.

2. However, most محدثين are of the opinion that it is permissible. One of their strongest proofs is that there is إجماع that it is permissible to explain the شريعة to non-Arabs in their native languages. If it is permissible to substitute Arabic with another language, it should be permissible to substitute an Arabic word for another.
3. Nevertheless, there is no doubt that it is better to narrate the original text without any alteration.

CHAPTER EIGHT

الطعن فى الراوى (مستمر)

الجهالة و البدعة و سوء الحفظ

In this chapter we discuss the eighth, ninth and tenth criticisms viz. الحديث الحسن لغيره and سوء الحفظ and بدعة, جهالة

There are two reasons for جهالة بالراوى:

1. The راوى has too many descriptions – his name, صفة, لقب, كنية, but he is more commonly known by one of them only. Take the example of Muhammed bin Saa-ib bin Bishr Al-Kalbi. He is also known as Muhammed bin Bishr, Hammaad bin Saa-ib, Abu-Nadr, Abu Sa'eed and Abu Hishaam. Somebody who is unaware of the situation would think that they are all different individuals whereas they all refer to the same person.

2. The راوی is unknown to many people because he narrates so few أحاديث
3. For the sake of brevity the راوی sometimes omits the name of the مروى عنه and merely refers to him as *fulaan, rajul, shaikh*, بعضهم etc. (In this instance the unnamed راوی could be identified if it is mentioned in another طريق.)

الراوي المبهم

- The حديث of الراوي المبهم is unacceptable because the prerequisite for the acceptance of any حديث is عدالة of the راوي. How do we prove his عدالة if we do not even know who he is?
- Even if الراوي المبهم is described as عدل (for example, the the person narrating from him says (أخبرني الثقة), the حديث is still unacceptable because it is possible that while the راوي عنه regards him as ثقة, others regard him quite the opposite.
- Some محدثين were of the opinion that تَمَسَّكَ بِالظَاهِر, the حديث of الجرح However, the الجرح خلاف الأصل الراوي المبهم should be accepted because the previous opinion is more correct.)

مجهول العين

If the name of the راوي is mentioned but only one person narrates from him, he is مجهول العين and must be treated like الراوي Hence, his حديث will only be accepted if he is declared ثقة by:

- Somebody other than the person who narrates from him.
- The person who narrates from him provided such a person is qualified to do so.

مجهول الحال

- When two or more people narrate from a راوى but nobody ever declared him ثقة, he is known as مجهول الحال and مستور.
- Although some محدثين accepted the حديث of such a راوى under all circumstances, the جمهور disagree. They say that we can neither unconditionally accept nor reject his حديث. Instead, we must make توقف until such time that his condition is clarified

The Ninth Criticism: البدعة

- There are two types of مبتدعين:
 1. Those whose بدعة is مكفرة.
 2. Those whose بدعة is مفسقة.
- There is considerable amount of اختلاف regarding the أحاديث of both types.
- However, the correct opinion regarding the first type is that:
 - We should only reject the أحاديث of a person who rejects such a part of deen which is متواتر and بالضرورة معلوم
 - Hence there is no harm in accepting the أحاديث of a مبتدع who, together with not rejecting any متواتر aspect of دين, possesses the qualities of تقوى and ورع, ضبط.
- With regards to the second type of مبتدع, there are two requisites for accepting his حديث:
 1. He does not propagate his بدعة

2. This particular حديث does not lend credibility to his بدعة
This is the opinion of Abu Ishaq Al-Jawzaani who was
the شيخ of Abu Da-ud and Nasa-i.
3. Some محدثين held the opinion that the أحاديث of both types
of مبتدعين should only be rejected if they believe that it is
permissible to lie in support of their بدعة
4. There is another opinion that the أحاديث of all مبتدعين
should always be rejected because not doing so
promotes their بدعة Even if this opinion is accepted we
should still accept the حديث of a مبتدع if it is narrated by
somebody else who is not a مبتدع

The Tenth Criticism: سوء الحفظ

There are two types of سوء الحفظ:

1. لازم – When the راوی always suffered from weak memory.
According to some محدثين the حديث of such a راوی is also called
شاذ
2. طارئ – When the راوی had a good memory but later on his
memory became weak due to old age, loss of sight, burning
of his books etc. Such a راوی is called مختلط and the ruling
regarding his أحاديث is that:
 - If we can differentiate between what he narrated before
اختلاط and what he narrated thereafter, we should accept
whatever he narrated before اختلاط
 - If differentiation is not possible we will have to make توقف

Note: The difference between the third and the tenth criticism is that in the third criticism his غلط exceeds his صواب and in the tenth criticism his صواب exceeds his غلط

رواية الحديث الضعيف

The opinion of the جمهور is that besides الحديث الموضوع which cannot be narrated without explicit reference to the fact that it is موضوع, it is permissible to narrate all other types of أحاديث ضعيفة provided:

- They are not related to عقيدة (for example, the صفات of Allah).
- They do not discuss any أحكام شرعية related to حلال and حرام
- They comprise of ترهيب and ترغيب, مواعظ etc.

However, when narrating such أحاديث ضعيفة without any إسناده, the راوي should refrain from direct attribution to Rasulallah. Thus he should not say قال رسول الله صلى الله عليه وسلم. Instead, he should say: بلغنا عن رسول الله صلى الله عليه وسلم . . . or رُوي عن رسول الله صلى الله عليه وسلم . . . or something similar.

العمل بالحديث الضعيف

The opinion of the جمهور is that it is مستحب to make عمل on الحديث regarding فضائل الأعمال provided that:

- The ضعف is not severe.
- The subject matter falls under the ruling of an accepted principle of the شريعة.
- The سنية and ثبوت instead of احتياط should be سنية

An Important Rule

- If a راوی narrates a particular حديث from a شيخ, but the شيخ emphatically denies having narrated it saying 'You are lying', 'I have never narrated this حديث' etc. the حديث will not be accepted because one of them – the شيخ or the راوی – is definitely lying. However, this will not disparage either of them because we do not know with certainty who exactly is the liar.
- If in the above situation, the شيخ does not emphatically deny narrating the حديث, but he is not sure whether he narrated it or not (for example, he says 'I do not remember this حديث', 'I do not know this حديث' etc.), the حديث will be accepted and the hesitation of the *Shaikh* will be treated as forgetfulness.

السبب	سبب الطعن	اسم الحديث
الأول	الكذب على الرسول	الموضوع
الثاني	التهمة بالكذب	المتروك
الثالث	فحش الغلط	المنكر
الرابع	كثرة الغفلة	المنكر
الخامس	الفسق	المنكر
السادس	الوهم	المعلل
السابع	المخالفة للثقات	
	- ما غير سياق إسناده - ما أدخل في متنه ما ليس منه	المدرج
	إبدال لفظ بآخر في السند أو المتن	المقلوب
	زيادة راو في سند ظاهره الاتصال	المزيد في متصل الأسانيد
	ما روى على أوجه مختلفة متساوية في القوة	المضطرب
	تغيير الكلمة إلى غير ما رواها الثقات لفظاً أو معنى	المصحف
	مخالفة الثقة للأوثق أو لجماعة من الثقات	الشاذ
	مخالفة الضعيف للثقة	المنكر
الثامن	الجهالة	ليس له اسم خاص
التاسع	البدعة	ليس له اسم خاص
العاشر	سوء الحفظ	ليس له اسم خاص

CHAPTER NINE

تقسيم الحديث من حيث من أسند إليه

As mentioned in the beginning of chapter one, there are two methods of classification of حديث:

1. According to the number of رواية in the *sanad*.
2. According to من أسند إليه (whom the حديث is attributed).

We have thus far completed the first method of classification and now commence with the second method.

When حديث is classified according to whom it is attributed, there are three types:

1. المرفوع
2. الموقوف
3. المقطوع

الحديث المرفوع

When the سند of a حديث reaches Nabi صلى الله عليه و سلم, irrespective of whether it is متصل or not and irrespective of whether all the رواية are عدل and ضابط or not, the حديث is called مرفوع. It is therefore possible to find a حديث مرفوع that is ضعيف

There are two types of الحديث المرفوع

1. **الصريحى**: when there is إضافة صريحة to Rasulullah صلى الله عليه و سلم
الحكمى: when the إضافة to Rasulullah صلى الله عليه و سلم is not صريحة

However, even if the إضافة to Rasulullah صلى الله عليه و سلم is not صريحة, the حديث will only be مرفوع حكمى if:

1. The صحابي who narrates it does not narrate any إسرائيليات
2. There is no scope for اجتهاد in the subject matter of the حديث.
3. It is neither related to لغة nor شرح الغريب, for example:
 - It concerns something which happened in the past (the beginning of the creation, stories of the previous *Ambiyaa* etc).
 - It tells us of future events (ملاحم, فتن, قيامة etc.)
 - It tells us of specific reward or punishment for doing certain actions.

The reason for regarding such أحاديث as مرفوع is that if the subject matter of the حديث is not based on *ijtihaad*, the صحابي who narrates it must have been informed by somebody. This informer could only be Nabi صلى الله عليه و سلم or somebody who narrates from the previous scriptures. Hence, when a صحابي who does not narrate إسرائيليات narrates a حديث which cannot be the result of his اجتهاد and which is related to neither لغة nor شرح الغريب, his حديث will be regarded as مرفوع even though he did not make إضافة صريحة to Rasulullah صلى الله عليه و سلم

A Few More Types of المرفوع الحكمي

Here are a few more types of المرفوع الحكمي:

1. When a تابعي narrates a حديث from a صحابي using a phrase that is كناية for إضافة to Rasulullah صلى الله عليه و سلم. Thus he utters one of the following:

يرفع الحديث, يرويه, يبلغ به, ينويه, رواه , رواية

2. When a صحابي says من السنة كذا
3. When a صحابي says كُذِّبَنا عَنْ كَذَا or كُذِّبَنا بِكَذَا
4. When a صحابي says كنا نفعل كذا
5. When a صحابي describes a particular action as طاعة or معصية

من السنة كذا

Most محدثين regard this statement of a صحابي as مرفوع حكمي. Ibn Abdil Barr says that there is إجماع in this regard. (In fact, he also says that even a non-Sahaabi utters this statement it will be regarded as مرفوع حكمي so long as he does not make إضافة to anybody other than Rasulullah صلى الله عليه و سلم. Therefore, the statement سنة العمرين is not مرفوع حكمي.)

Abu Bakr Ar-Raazi, Abu Bakr As-Sayrafi and Ibn Hazm never regarded the من السنة كذا statement of a صحابي as مرفوع حكمي. Even Imam Shaafi'i has two opinions in this regard.⁵ These علماء argue that سنة is not confined to the actions of Rasulullah صلى الله عليه و سلم

⁵ Ibn Abdil Barr's claim that there is إجماع in this issue is therefore debatable.

سلم. Thus an action of a صحابي is also called سنة. The answer of the جمهور is that when the صحابة used the word سنة, it is very unlikely that they were referring to anybody other than Rasulallah صلى الله عليه و سلم.

نهينا عن كذا and أمرنا بكذا

The اختلاف in this issue is similar to the اختلاف in the previous issue. The جمهور classify this statement of a صحابي as مرفوع حكمي because when the صحابة make such a statement it is very unlikely that the أمر or ناهي whom they are referring to is anybody other than Rasulallah صلى الله عليه و سلم.

الحديث الموقوف

When the سند of a حديث reaches a صحابي only and does not reach Rasulallah صلى الله عليه و سلم, the حديث is called موقوف even if the سند is not متصل and all the رواية are not عدا and ضابط. Thus, there are *saheeh* and *da'eef* أحاديث موقوفة

المقطوع

When the سند of a حديث does not reach further than a تابع, تابعي or somebody thereafter, the حديث is called مقطوع.

Note: The difference between مقطوع and منقطع is that former is a description of a حديث in relation to its متن and the latter is a description in relation to its سند.

The Definition of a صحابي

A صحابي is a person who met Rasulullah صلى الله عليه و سلم in a state of إيمان on Rasulullah صلى الله عليه و سلم and was in a state of إيمان when he passed away even though he may have become مرتد in-between.

Note:

1. The meaning of meeting Rasulullah صلى الله عليه و سلم is عام. There is therefore no difference between sitting with Rasulullah صلى الله عليه و سلم, walking with him or merely reaching him without having an opportunity to converse with him.
2. It is inaccurate to define a صحابي as a person who saw Rasulullah صلى الله عليه و سلم because that would mean that Abdullah bin Umme Maktoom who was blind was not a صحابي.
3. Insertion of the clause of إيمان is important because if we do not do so those كفار who met Rasulullah صلى الله عليه و سلم will also be صحابة.
4. It is also important to stipulate إيمان on Rasulullah صلى الله عليه و سلم in order to exclude those who had إيمان on Nabi Moosa and Nabi 'Eesa (the Jews and Christians) but did not have إيمان on Rasulullah صلى الله عليه و سلم.
5. We understand from the clause of إيمان at the time of death that a person who met Rasulullah صلى الله عليه و سلم in a state of

إيمان and later became مرتد (for example, Abdullah bin Jahsh and Ibn Khatl) is not a صحابي.

6. The clause *'even though he may have become a مرتد in-between'* is based on the more preferred opinion that a person who met Rasulallah صلى الله عليه و سلم in state of إيمان then became مرتد but later repented and reverted to إسلام is still a صحابي even if he did not meet Rasulallah صلى الله عليه و سلم after reverting to إسلام for the second time. The proof that this is the more preferred opinion is the story of Ash'ath bin Qays. There is no difference among the scholars in including him among the صحابة and recording his أحاديث in the مسانيد and other books of حديث even though he turned مرتد for some time after meeting Rasulallah صلى الله عليه و سلم in a state of إيمان. (In fact, when he re-entered the fold of إسلام, Abu Bakr gave him his sister in marriage.)

The Definition of a تابعي

A تابعي is a person who met a صحابي and possessed إيمان at the time of his death.

Note:

1. Here too the meaning of meeting a صحابي is عام. Thus a person will be a تابعي even if he did not actually speak to the صحابي he met.
2. It is incorrect to stipulate that in order for a person to be a تابعي . . .

- He must have been old enough to understand.
 - He must have actually heard the صحابي.
 - He must have stayed with the صحابي for a considerable period of time.
3. While the requisite for a صحابي to be a صحابي is that he had to have إيمان on Rasulallah صلى الله عليه و سلم when meeting him, it is not required of a تابعي to have had إيمان when he met the صحابي. Thus a كافر who met a *Sahaabi* and later accepted *Islaam* but thereafter never met any صحابي is also a تابعي.

The Definition of المخصرم

The مخصرمين are people who lived in جاهلية and إسلام but never met Rasulallah صلى الله عليه و سلم There is a difference of opinion among the scholars whether they should be included among the صحابة or تابعين. The correct opinion, however, is that they are senior تابعين irrespective of whether they accepted إسلام in the lifetime of Rasulallah صلى الله عليه و سلم (for example, Najaashi) or thereafter.

المسند

When the scholars of حديث refer to a مسند as حديث they mean that it is مرفوع (attributed to Rasulallah صلى الله عليه و سلم), narrated by a صحابي and its سند is apparently متصل. Thus:

- The حديث مرفوع of a تابعي or anybody after him cannot be مسند. The former is مرسل while the latter is either معضل or معلق.
- A حديث cannot be مسند if its سند is apparently منقطع.
- A حديث will still be مسند if the انقطاع in its سند is خفي (as in the عنعنة of the مدلس and the مُعاصر whose meeting with the مروي عنه is not established).

The above explanation is in accordance with Haakim's definition of المسند. Khateeb, however, defined المتصل as المسند. According to this definition a حديث موقوف that has a سند متصل should also be regarded as مسند. Although Khateeb claims that there are أحاديث موقوفة with أسانيد متصلة, he acknowledges that such narrations are few.

CHAPTER TEN

صیغ الأداء و طرق التحمل

In this chapter we discuss:

- The various صیغ (words) which the رواة employ when narrating أحاديث.
- The methods of تحمل (gaining knowledge) of حديث.

There are eight degrees of صیغ الأداء:

Level One سمعتُ ، حدَّثني

Level Two أخبرني ، قرأتُ عليه

Level Three قرأُ عليه و أنا أسمعُ

Level Four أنبأني

Level Five ناولني

Level Six شافهني

Level Seven كتبَ إليّ

Level Eight عنْ

- The word سمعتُ is the highest and clearest degree; it is even clearer than حدَّثني because while a مدّلس could use حدَّثني in the meaning of إجازة (in which instance there will be a واسطة between the راوي and the مروى عنه), there is no possibility of any واسطة (unmentioned link) between the راوي and the مروى عنه when the راوي says سمعتُ.
- The first two words (حدَّثني and سمعتُ) are only used when the شيخ spoke (narrated the حديث), the student heard and there were no other students with him. If there were other students with him, he will use the words سمعنا and حدَّثنا.
- The words أخبرني and قرأتُ are used when the student read the حديث to the شيخ and he was the only student. If there were other students with him, he will say أخبرنا or قرأنا.

- The above differentiation between إخبار and تحديث (usage of حَدَّثَنِي and سَمِعْتُ in the first instance and قَرَأْنَا and أَخْبَرْنَا in the second instance) is based on the اصطلاح of the محدِّثين of the مشرق. As far as لغة is concerned, there is no difference between the two. Hence there is no difference between them in the مغاربة اصطلاح of the.
- قُرَأَ عَلَيْهِ و أَنَا أَسْمَعُ is used when one student read and the others listened. In such an instance it would be better for the reader himself to say قَرَأْتُ instead of أَخْبَرَنِي.

Note: The جمهور regard القراءة على الشيخ (reading to the شيخ) as one of the methods of تحمّل. Imaam Maalik and other scholars of Madeenah strongly opposed those scholars of Iraq who disagreed. In fact, some of them exaggerated the issue giving preference to السماع من لفظ الشيخ (hearing the حديث recited by the شيخ). However, Imaam Bukhaari and many other scholars are of the opinion that both methods are equal.

الإنباء

- As far as لغة and the اصطلاح of the متقدّمين are concerned, there is no difference between إنباء (usage of أنبأني) and إخبار (usage of أخبرني). According to the متأخّرين, however, إنباء is like the word إجازة; غُرْنُ they are both used for إجازة.
- The عنعنة of a معاصر is interpreted as سماع unless if he is a مدّلس. Some scholars like Ali Ibn-ul-Madeeni and Al-Bukhaari

stipulate that in order for the **عننة** of the **معاصر** to be regarded as **سماع** there must be evidence that the **راوى** and the **مروى عنه** met at least once – otherwise there is a possibility that the **حديث** is **مرسل خفي**. (This second opinion is preferred.)

المصافحة

المصافحة is when the **راوى** received verbal **إجازة** from the **مروى عنه**. Thus when the **راوى** uses the word **شافهني**, he means the **مروى عنه** gave him **إجازة** verbally.

المكاتبة

In the **اصطلاح** of the latter-day scholars (**متأخرين**), **المكاتبة** is when the **مروى عنه** posted the **حديث** and the **إجازة** to the **راوى**. However, in the **اصطلاح** of the earlier scholars (**متقدمين**) it is used when the **مروى عنه** posted the **حديث** to the **راوى** irrespective of whether he gave him **إجازة** or not. Nevertheless many scholars from both groups are of the opinion that it is permissible for the **راوى** to narrate on the basis of **مكاتبة** that was not accompanied with **إجازة**. There argument is that if the **مروى عنه** did not want to confer the **راوى** with **إجازة**, why would he even post the **حديث** to him? There seems to be no reason for this **مكاتبة** other than **إجازة**.

المناولة

There are two types of مناولة:

1. When the shaikh presents his student with his أصل (original) or a copy thereof and says: 'This is my رواية from so-and-so. You may narrate it from me.'
2. The student shows the shaikh a copy of the shaikh's رواية from someone and upon checking it, the شيخ says: 'This is my رواية from so-and-so. You may narrate it from me.'

Note:

1. In order for الرواية بالمناولة to be valid, the *shaikh* has to have verbally permitted the student to narrate from him. If this is the case, الإجازة بالرواية بالمناولة is the highest form of إجازة.
2. With regards to the first type, it is also necessary for the *shaikh* to make the student the owner of the أصل (or a copy thereof). If he cannot make him the owner, he must at least loan it to him so that he can make a copy of it and then compare his copy it with the original.
3. However, if the *shaikh* showed him the أصل and took it back immediately thereafter, there will be no difference between this مناولة and الإجازة المعينة (The meaning of الإجازة المعينة is that the *shaikh* gives the student permission to narrate from him a specific كتاب in a specific manner.)

4. If there was no verbal إجازة at the time of مناوله, the مناوله will be treated the same as مكاتبه (when the *shaikh* posted a copy of the أحاديث to the student from one city to another)

الوجدادة

الوجدادة is when a person finds a حديث in written form and he recognizes the handwriting as being that of so-and-so's. In this instance it will be permissible for him to narrate saying: 'I found this حديث in the writing of so-and-so.' However, it will not be permissible for him to say أخبرني فلان (so-and-so informed me) unless if so-and-so had previously given him permission to narrate from him.

الوصية

وصية means to bequest. Some أئمة among the متقدمين were of the opinion that when a *shaikh* bequests his أصل (or أصول) to a specific person, it will be permissible for that person to narrate from the *shaikh* on the basis of this وصية. However, the جمهور say that this person may only narrate from the *shaikh* if he had previously received إجازة from him.

الإعلام

الإعلام is when a *shaikh* informs a particular student that he narrates such-and-such كتاب from so-and-so. In this instance,

the student will be permitted to narrate this particular كتاب from the *shaikh* provided he did also receive إجازة from him. Thus this إعلام will have no significance in the absence of إجازة.

Note:

1. الإجازة العامة is not recognized by the scholars as a valid method of تحمّل. Examples of الإجازة العامة are when a *shaikh* gives إجازة to all the Muslims or 'everybody who is presently alive' or all the inhabitants of a particular city etc.
2. Similarly, الإجازة للمجهول and الإجازة للمعدوم are also invalid. An example of الإجازة للمعدوم is that he says 'I give إجازة to any child that will be born to you.'
3. الإجازة للمعلوم is also invalid if it is معلق (depended) on somebody else's consent.

CHAPTER ELEVEN

الجرح و التعديل

The محدثين use various phrases for الجرح و التعديل. Just as these phrases are not equal in strength and meaning, some of them do not necessarily mean that the حديث under discussion has to be totally rejected. This chapter discusses the various phrases and degrees of الجرح و التعديل and a few related issues.

The Degrees of الجرح

1. The severest form of جرح is to describe a راوى in a manner that is indicative of مبالغة. The clearest phrases in this regard are those which are on the scale of صيغة التفضيل; for example, أكذب الناس إليه المنتهى في الودع (he is the limit in fabrication) and هو ركن الكذب (he is the pillar of lies).
2. The next degree is when a راوى is described as دجال and ودّاع and كذاب. Although these words also indicate مبالغة, they are not as severe as those mentioned above.
3. The weakest degree of جرح is when a راوى is described as لئین, فيه مقال or سيء الحفظ.
4. Statements like منكر الحديث and فاحش الغلط, ساقط, متروك, فيه مقال and ليس بالقوي, ضعيف are more severe than statements like

The Degrees of تعديل

1. The highest form of تعديل is also when a راوى is described in a manner that is indicative of مبالغة. Here too, the clearest phrases are those that are on the scale of صيغة التفضيل; for example, أثبت الناس وأوثق الناس. Also in this category is the phrase إليه المنتهى في الثبوت.
2. The next degree of تعديل is when the راوى is described with one or two qualities indicating that he is عدل; for example, ثقة, ثقة, عدل ضابط, ثقة حافظ, ثبة ثبة, ثقة etc.

3. The lowest degree of تعديل is when the phrase used to describe the راوى is close to the weakest level of جرح; for example, يُعتبر حديثه, يُروى حديثه, شيخ etc.

A Few Rules

1. تزكية (تعديل) of a راوى is only accepted if the person making تزكية is acquainted with its أسباب (causes).
2. If the person making تزكية is fully acquainted with its أسباب, his تزكية of the راوى will be accepted even if he is the only person doing so. Comparing تزكية to شهادة some people claim that the تزكية of a single person is unacceptable; there must be at least two people making تزكية. However, this is incorrect. تزكية is like the judge's حكم. Just as the حكم of a single judge is valid (and therefore binding), the تزكية of a single person should also be accepted.
3. Both جرح and تعديل should only be accepted if pronounced by a person who is عدل and متيقظ (alert). Hence we should not accept the جرح of a person who exaggerates issues thereby making جرح for reasons which do not necessitate rejection of the حديث. Similarly we should not accept the تزكية of a person who only considers the ظاهر qualities and behaviour of a راوى.
4. When somebody has made جرح of a راوى and nobody has made تعديل, the preferred opinion is that the جرح will be accepted even if the سبب for the جرح was not mentioned.

(However, this is on condition that the person who made the جرح is fully aware of the أسباب of جرح.)

5. If there is جرح and تعديل of a particular راوی, the جرح will be given preference if:
 - a. The سبب is mentioned.
 - b. The جرح is pronounced by somebody who is acquainted with the أسباب of جرح.
6. Hence, تعديل will have preference over جرح if one or both of the above-mentioned conditions are absent.

APPENDIX

Ibn-ul-Humaam and many subsequent scholars have contested the soundness of the division of الحديث الصحيح into seven categories, the highest being a حديث that is recorded by Imaam Bukhaari and Imaam Muslim (ra). The gist of their argument is that أصحّية is based on the شروط of these two Imaams. Hence, when a حديث that neither Bukhaari nor Muslim recorded fulfils their شروط it should be included in the same category as a حديث recorded by both of them. As argued by 'Allaamah Qaasim, the قوة of a حديث depends on its رجال rather than its presence in such-and-such كتاب

Furthermore, Imaam Bukhaari and Imaam Muslim's judgement that a particular راوى fulfils their شروط is not قطعي (categorical) and could contradict the actual situation. For example, Imaam Muslim (ra) recorded أحاديث from a number of narrators who were never disparaged by any of the scholars. On the other hand, there are some متكلم فيه narrators in the Bukhaari. Hence, such judgement is ultimately based on the اجتهاد of the 'ulamaa. In fact, the same is true with regards the شروط. Accordingly, if one Imaam stipulates a particular شرط and another does not, the latter will not be obliged to observe the شرط of the former in instances of معارضة. Hence, a حديث cited by the latter would suffice for معارضة of the حديث cited by the former even though it lacks his شرط

Shaikh Ahmad Shaakir (ra) also alluded to the inconsistency of the above division of الحديث الصحيح He writes in his introduction to the صحيفة of Hammaam bin Munabbih which is recorded by Imaam Ahmad (ra) in his *Musnad* that: This صحيفة is proof that recorded by Imaam Bukhaari and Imaam Muslim do not always belong to a higher level of صحة than a حديث recorded by only one or none of them. What has to be considered in all of this is fulfilment of the شروط of صحة or the شروط of أعلى درجات الصحة irrespective of the حديث and whether it was recorded by Imaam Bukhaari and Imaam Muslim or not.

Shaikh Abd-ul-Fattaah Abu Ghuddah explains that there are one hundred and forty two أحاديث in the above صحيفة Twenty three are found in both books Bukhaari and Muslim, sixteen are found in Bukhaari only and fifty eight are in Muslim only. The سند for all these أحاديث is:

عبد الرزاق عن معمر عن همام عن أبي هريرة . . .

This سند does not fall under the category of أعلى الصحيح Hence, the claim that a حديث recorded by Imaam Bukhaari and Imaam Muslim is more صحيح than any other حديث (at least with regards the twenty three أحاديث of the above صحيفة).

Shaikh Abd-ul-Fattaah Abu Ghuddah raised a few other issues. However, for the sake of brevity (lest this appendix becomes too long for the actual book), we will suffice with one more issue.

Imaam Bukhaari (ra) is منفرد in the narration of ceratin أحاديث in the أسانيد of which there رواة متكلم فيهم while Imaam Muslim (ra) is منفرد in the narration of ceratin أحاديث in the أسانيد of which there are no رواة متكلم فيهم How can a حديث in Bukhaari that has a رواة متكلم فيه be more صحيح than a حديث in Muslim that does not have any رواة متكلم فيه?

For further details refer to Shaikh Abdul-Fattaah Abu Ghuddah (ra)'s footnotes on Shaikh Taahir Al-Jazaa'ri (ra)'s *Tawjeeh-un-Nadhar* (Pg.290-296).